

ventions for the ingenious, and dark sayings for the grave; and it is its own interpreter. It encourages the wise, the warrior, the racer and the conqueror; and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is "without hypocrisy—in whom is no variableness, no shadow of turning."

SINCERITY.

Sincerity is that lovely and exalted virtue which disdains to hold any other language than that of the heart. If we adhere strictly to it in prosperity, it will secure us to friends, who, in adversity, will not forsake us. Many persons who wish to be thought sincere, display a bluntness of manner, and, under the pretence of being candid, expose the failings of their friends and acquaintances. But this is frequently the indulgence of an ill-natured disposition, and is very different from that pure disposition, which, while it scorns dissimulation itself, is willing to throw the mantle of charity over the failings of others. Sincerity tends to promote and strengthen our virtues, regulates our temper, and is itself a source of happiness. How different are the feelings of the open and candid man, whose words and actions point out his real sentiments and his true purposes, from the dark and deceitful man whose actions are dubious, and whose thoughts and intentions are unknown save to himself. The insincere man is rendered uncomfortable, by the necessity of being constantly on the alert, lest he betray his feelings. But the sincere person requires no disguise; he walks in a straight path, seems to speak the language of sincerity, and every one may understand him.

LIBERTY IN GREECE.

The struggle for freedom in this interesting country seems almost hopeless. One adverse event is soon followed by another, in melancholy and rapid succession. Whether there be among the Greeks, sufficient intelligence, and public virtue to sustain a free representative government. The simple proposition, that all men are born free, and entitled to equal privileges, seems to be pretty well comprehended by the people of almost all the civilized nations. The poor cottager can look on his king and the nobles associate with their monarch, and very readily see that his natural immunities are as much his own birthright as theirs. But something more than this conviction is necessary. It is essential that intelligence pervade his understanding, and that it be diffused through the whole community. The people must read, and consider, and digest those subjects, which are intimately connected with the prosperity of their country, and with the good order of society. There must be, too, a healthful pulse of morality, beating in the veins of the great majority of the nation—a moral sense of right and wrong. In other words, a public opinion favorable to the leading principles of Christianity. If this state of feeling is absent, there can be no rational liberty. If there be no apprehension of accountability to Almighty God, selfishness will reign in every breast; and the attainment of power and wealth, as the means of self-exaltation, will be the leading object. France sought freedom without allying it to virtue; but it failed. Spain struggled for the same privilege; but Spain was overspread by the dark cloud of Papal superstition; and liberty would not dwell with such a vile mimicry of the true religion, with such a prostitution of the noble powers of man. Men must apprehend their relation to God, and feel the obligations which bind them concretely to respect each other's rights, or they cannot be free. Would we, then, diffuse far and wide the blessings of liberty and good government, let us furnish the world with the means of useful knowledge; and leave to the Alexanders, the Caesars, the Napoleons, the butchers of mankind, the fatal use of the instruments of war and death.—*Christian Watchman.*

BY HIS EXCELLENCE
LEVI LINCOLN,
Governor of the Commonwealth of Massachusetts,

A PROCLAMATION,
For a day of Public Thanksgiving and Praise.

Through the merciful Providence of Almighty God, the People of this Commonwealth, having now been brought towards the close of another year in peace and plenty, health and happiness, I have thought proper, with the advice and consent of the council, to appoint Thursday, the thirtieth day of November next, to be observed, by them, as a day of Praise, Thanksgiving, and Prayer, in public recognition of these blessings, and in fervent acknowledgment of gratitude for their enjoyment. And I do recommend to the Ministers and People of every Religious Denomination, to assemble on that day, in their respective places of public worship, devoutly and gratefully to recount the favors they have received as members of the Community, and to ascribe to the Author, Preserver, and Benefactor of their lives, the honor and glory which belong to his Holy Name and Attributes. In especial, to thank him for the production of the fruits of the seasons, that notwithstanding temporary droughts and the unusual ravages of insects, in some parts of our land, the seed which was cast into the bosom of the Earth, has been matured and gathered to a competent Harvest.—To praise I him for the health of the People—that no pestilence has waited on their strength, or visited with sorrow their habitations—to rejoice in the prosperous state of our domestic concerns—in the improvement of Agriculture, the extension of Manufactures, the advancement of the Mechanic Arts—and in the advantageous prosecution of Commerce, Navigation, and the Fisheries—*to acknowledge his ever-rolling Providence in the peace of the Nation*—*that no note of strife and contention has disturbed the quiet pursuits of the Citizens*—*that the Nations of the old world are holding the relations of friendship and commerce with us, and are adopting the principles of right and equity, reciprocity of interest and advantage in their intercourse with each other*—*To bless that directing wisdom, which has inspired the People with a love of Science, and excited a disposition to establish Schools and Seminaries of Learning*—*to confess our dependence for happiness upon the Revelation of His holy will, which in the foundation and support of our best enjoyment, in the concerns of this life, and the only source of instruction, hope, and confidence, in the promise and prospect of futurity.*

On this Religious Festival, may the People of this Commonwealth renewedly and unicely, commend the favor and blessing of Almighty God our beloved country. Earnestly praying that its peace and prosperity may be continued.—That the President of the United States, and all in offices of influence and authority in the National and State Governments, may be faithful and successful in their efforts to promote the public welfare. That the Union of the States, and with the General Government may be uninterrupted. That, in health and contentment, the People may pursue, with industry, enterprise, and success, their accustomed interests, and be prospered in all their lawful employments and undertakings.—That Schools of Education may be multiplied and fostered, and all the means by which Society is benefited, and human happiness promoted, may be liberally adopted, and wisely and universally enjoyed.

Lamenting those crimes which disturb the peace of the Community, and those evil practices which degrade the moral character of Man; the prevalence of profanity, the wide spreading desolation of intemperance, the indulgence in habits of dishonesty, fraud, and falsehood; may we humbly and penitently pray for that spirit of reformation, which will render the present generation worthy the enjoyment of the estimable blessings of a civil, social, and religious nature, which, in the beneficence of a Gracious Providence, was received, as an inheritance from pious Ancestors, to be

faithfully improved, and transmitted inviolate and unimpaired to a virtuous Posterior.

It is earnestly recommended to the People of the Commonwealth to refrain from labors and amusements inconsistent with the religious exercises and appropriate observance of the occasion.

Given at the Council Chamber, in Boston, this eighteenth day of October, in the year of our Lord, one thousand eight hundred and twenty-six, and the fifty-first of the Independence of the United States of America. **LEVI LINCOLN.**

By his Excellency, the Governor,
EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

MISSIONARY.

FROM THE WESLEYAN METHODIST MAGAZINE.

WESLEYAN METHODIST MISSIONS,
IN EUROPE, ASIA, AFRICA, AND AMERICA.

I. EUROPE.

IRELAND.

1. Swords, Robert J. Bailey.
2. Nuns, Andrew Taylor.
3. County of Kilkenny, James Olliffe.
4. Foughal, Samuel Kyle; George Stephenson, supernumerary.
5. Dingle, James Sullivan.
6. Killaloe and Kilrush, William Guard.
7. Galway and Connemara, James Lamb.
8. Castlebrack, Francis Stephens.
9. Erris, William Cornwall.
10. Banagher, Arthur Noble.
11. Ballynahinch, George Haubrow.
12. Donegal, Charles Mc'Cord, John Feely.
13. Rathmullan and Stranorlar, William Finley.
14. Ballymena, Mathew Lanktree, sen. G. McElwain, John Saul.
15. Cookstown and Newtown Limavaddy, S. McDowell, SWEDEN.
16. Stockholm, Joseph R. Stephens.

FRANCE—Charles Cook, Chairman.

17. Caen, L'Orne, and La Manche, Walter Oke Crogan.
18. Charenton, near Paris, John H. Adams, Philip Tourgis.
19. Mer, Armand de Kerpezron.
20. South of France, Charles Cook, Henry de Jersey.

THE MEDITERRANEAN MISSIONS.

21. Gibralter, Joseph Pratten, William Barber.
22. Malta, John Keeling, William Harris Rule.
23. Zante, One is to be sent.
24. Alexandria, Donald Macpherson.

II. ASIA.

25. Palestine, Two are to be sent.

CONTINENTAL INDIA.

26. The MADRAS DISTRICT—Robert Carver, Chairman.
27. Madras, Robert Carver, Elijah Hoole, Thomas J. Williamson.
28. Bangalore and Seringapatam, John F. England.
29. Negapatam, James Mowat, Jose J. Martins, Assistant Missionary.

CEYLON.

30. The CINGALESE DISTRICT—Benjamin Clough, Chairman.
31. Colombo and Colpetty, Benjamin Clough, J. Sutherland, Robert S. Hardy.
32. Negombo and Chilaw, Daniel J. Gogerly; John Anthony, and Daniel Perera, Assistant Missionaries.
33. Kornegalle, Richard Stoop; Cornelius Wijesingha, Assistant Missionary.
34. Colvatura, Bentotale, and Pantura, John McKenny; William Gorontrika and John Adrian Pollier, Assistant Missionaries.
35. Galle and Amalgamadddy, Alexander Hume, Alfred Bourne.
36. Matura and Belligam, William Bridgell; William H. Lalman, Assistant Missionary.

37. The TAMIL DISTRICT—Joseph Roberts, jun., Chairman.
38. Jaffna and Point Pedro, Joseph Roberts, jr. John George.
39. Trincomalee, Peter Percival; John Katts, Assistant Missionary.
40. Batticaloa, Abraham Stead; John Hunter, Assistant Missionary.

SOUTH SEA MISSIONS.

41. The NEW SOUTH WALES DISTRICT—George Erskine, Chairman.
42. Sydney, Ralph Mansfield, William Horton.
43. Paramatta, Samuel Leigh.
44. Wimborne, George Erskine.
45. Hobart Town, Van Diemen's Land, Benjamin Carvosso.
46. Launceston, Dillo, One is to be sent.

47. THE NEW ZEALAND DISTRICT—William White, Chairman.
48. New Zealand, William White, Nathaniel Turner, John Hobbs; James Stack, Assistant Missionary.
49. Tongatapu, Friendly Islands, John Thomas, John Hutchinson.

III. AFRICA.

50. THE CAPE DISTRICT—Barnabas Shaw, Chairman.
51. Cape-Town, Barnabas Shaw, Robert Snowall.
52. Khamies-Berg and Rode-Fonteine, Little Namaqualand, Reddy Edwards, William Turrell.
53. Great-Namaqualand, Vacant for the present.
54. Bushman Country, Thomas L. Hodgson, James Archbell.

55. THE ALBANY DISTRICT—William Shaw, Chairman.
56. Salem and Graham's Town, Albany, James Whitworth, William J. Shrewsbury, John Davis, jr.

57. CAFFRELAND.
58. Westerville, William Shaw.
59. Mount Cook, Stephen Kay.
60. Hinta's Tribe, Samuel Young.
61. Delagoa-Bay, Vacant for the present.
62. Madagascar, Vacant for the present.

63. WESTERN AFRICA.
64. Sierra-Leone, William Pigott, John Courtney.
65. St. Mary's and the River Gambia, Samuel Dawson.

IV. AMERICA.

66. THE WEST INDIES.
67. THE ANTIGUA DISTRICT—Thomas Morgan, Chairman.
68. Antigua, West, Thomas Morgan, sen. R. Hawkins, Benjamin Garteide.
69. Antigua, East, James Cox, Henry B. Britten.
70. Dominica, John Feltus, John Burton.
71. Montserrat, Thomas K. Hyde, Enoch Wood.
72. Nevis, William Clough, John Cullingford.
73. St. Christopher's, Abraham Whitehouse, Thomas Pemcock, Jonathan Cadman. Another is to be sent.
74. St. Eustatius, Patrick French.
75. St. Bartholomew's, Charles Janion.
76. St. Martin's, John Nelson.
77. Tortola, Thomas Harrison, Jr. John Manley.
78. Anguilla, John Hodge.

79. ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

N. B. Jacob Grimshaw, who is returning home, shall be at the disposal of the President.

2. THE ST. VINCENT'S DISTRICT—John Mortier, Chairman.

70. St. Vincent's, Thomas Payne, J. Stephenson, Wm. Fidler, John Bridgen.

71. Grenada, John Mortier, John Pope.

72. Trinidad, Samuel P. Woolley, James Rathbone.

73. Barbadoes, Moses Rayner.

74. Tobago, James Chesewright, William Hunt.

75. Demerara, Joseph Fletcher, Jonathan Edmundson, jun.

76. Kingston and Port Royal, Peter Duncan, John Barry.

77. Spanish-Town, Joseph Parkin.

78. Morant-Bay and Yallahs, David Kerr, George Beard.

79. Bath and Manchester, Thomas Murray, Joseph Grindall.

80. Grateful-Hill, Isaac Whitehouse.

81. Stony-Hill, William Ratcliffe.

82. Montego-Bay and Falmouth, John Crofts, Thomas Charles Morgan.

83. St. Ann's Bay, Bellemont, and Goshen, Joseph Orton.

84. Point Antonio, Another is to be sent.

85. Honduras-Bay, Thomas Wilkinson.

4. THE BAHAMA DISTRICT—William Dowson, Chairman.

76. Nassau and Royal, Peter Duncan, John Barry.

77. Spanish-Town, Joseph Parkin.

78. Morant-Bay and Yallahs, David Kerr, George Beard.

79. Bath and Manchester, Thomas Murray, Joseph Grindall.

80. Grateful-Hill, Isaac Whitehouse.

81. Stony-Hill, William Ratcliffe.

82. Montego-Bay and Falmouth, John Crofts, Thomas Charles Morgan.

83. St. Ann's Bay, Bellemont, and Goshen, Joseph Orton.

84. Point Antonio, Another is to be sent.

85. Honduras-Bay, Thomas Wilkinson.

5. THE JAMAICA DISTRICT—William Ratcliffe, Chairman.

76. Kingston and Port Royal, Peter Duncan, John Barry.

77. Spanish-Town, Joseph Parkin.

78. Morant-Bay and Yallahs, David Kerr, George Beard.

79. Bath and Manchester, Thomas Murray, Joseph Grindall.

80. Grateful-Hill, Isaac Whitehouse.

81. Stony-Hill, William Ratcliffe.

82. Montego-Bay and Falmouth, John Crofts, Thomas Charles Morgan.

83. St. Ann's Bay, Bellemont, and Goshen, Joseph Orton.

84. Point Antonio, Another is to be sent.

85. Honduras-Bay, Thomas Wilkinson.

6. THE NEWFOUNDLAND DISTRICT—W. Croscombe, Chairman.

124. St. John's, William Croscombe.

125. Carbone, John Pickavant.

126. Harbor-Grace, John Haigh.

127. Blackhead and Western-Bay, William Ellis.

128. Island-Cove and Perlican, Adam Nightingale.

129. Port-de-Grave, John Boyd.

130. Brigue, Richard Knight.

131. Trinity-Bay, John Corlett.

132. Bonavista and Catalina, Charles Bate.

133. Grand-Bank and Fortune-Bay, Simeon Neall.

134. Burn, William Wilson, (2d.)

135. Hump's Harbor, One is to be sent.

136. Indian Mission, Esquimaux Bay, on the Labrador Coast, George Erlide.

137. St. John's, William Croscombe.

138. Carbone, John Pickavant.

139. Harbor-Grace, John Haigh.

140. Blackhead and Western-Bay, William Ellis.

141. Island-Cove and Perlican, Adam Nightingale.



TO A MOTHER.

When night with all her silver zones,
Her holy altars, fields of flame,
Has spread her thousand angel thrones
To honor her creator's name;—
Then, dearest, pensive thoughts shall swell;
And many, pale and sorrowing,
Where thou, beloved one, dost dwell,
Shall turn on wildly buoyant wing.

Alas, like the dove whose purple plume
Reflected on the deluge wave,
Thy son has read the sinner's doom,
And seen the vast creation's grave;
Thy son sees the ark of rest—
From roaring seas—bleak winds—rent skies,
With guilt and fear and horror press'd
And sleep despair, for life, he flies.

But oh, chang'd the glorious cloud
That lingers in the waveless west!
Once dark as midnight's solemn shroud;
Now bright as sinless souls at rest.
That cloud was once the thunder's wing;
It coursed the angry heavens o'er;—
Now, presage of eternal spring,
It roars above my head no more.

F. H. V.

But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. iv. 8.

Greater wealth cannot be bought,
Richer treasures can't be bought,
Than the true believers find,
In all holy, humble mind.

Greater honor can't be found,
On this transitory ground;—
Than the honor God deigns give
All who are resignd.

Greater comfort can't be had,
From the palace to the shed,
Than the holy, humble joy,
Saints may have without alloy.

Greater love cannot be told,
(Neither is it bought with gold;)
Than is ever freely given,
Holy, humble souls, from heaven.

Greater hope there's none can have,
In the dark and lonely grave;—
Than the holy, humble child,
Who to God is reconcil'd.

Greater courage none can boast,
In the navy or the host;
Than the holy, humble saint;
For his heart is never faint.

Greater foes, of greater might,
No man ever had to fight,
Than the holy, humble heart;
But the Lord doth strength impart.

Then, O Lord, I would begin
To contend with every sin,
Holy, humble, may I be,
Full of heaven, full of Thee.

Give me, Lord, a perfect heart,
All renew'd in every part;
And this the good will,
Now thy promises fulfil!

•••••

CHURCH FELLOWSHIP.

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort now have found;
Now to thy my spirit turns,
Turns—a fugitive unblest;
Brethren! where your altar burns,
O receive me to your rest.

Lo, I no longer roam,
Like the cloud, the wind, the wave,
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more;
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power,
Welcome, poverty, and cross,
Shame, reproach, affliction's hour,
—Follow me!—I know thy voice,
Jesus, Lord! thy steps I see;
Now I take thy yoke by choice,
Light thy burden now to me.

MONTGOMERY.

OBITUARY.

FOR ZION'S HERALD.

CATHERINE ELIS.

In some instances I have noticed in your valuable account of the happy death of persons who had died triumphant, and while I have read them with some degree of pleasure, I much regretted that the writers were under the necessity of stating that their repose was on a dying bed; which, in some measure, destroys the force of testimony in favor of devout piety. Instances of this description may be greatly comforting to friends, and calculated to exhibit God's mercy towards sinners; but the record of such lives and experiences can never have a permanency and weight like those who made choice of God for their portion while in health, and for many years have adored the doctrine of God our Saviour, in all things, and under all circumstances, without backslidings to the day of their death.

The latter is the character of our late beloved sister Catherine Elis, formerly Catherine Boydon, who was born in Walpole, Massachusetts, February 16th, 1787, and died in Barnard, Vermont, September 23d, 1826.

She was, from a child, moral and respected, but this was not enough to satisfy the longings of her heart for immortality. About the year 1801, when the Methodist preachers first visited her neighborhood, she became seriously convinced of sin in heart and life.

After innumerable sin many weeks, one day, while engaged in her domestic work, her soul made to rejoice with exceeding joy.

For ten months her husband was rather op-

posed to experimental religion. In her earnest supplications to God she made a promise, that, until God

LADIES' DEPARTMENT.

FEMALE PIETY.

Religion is a female secures all her interests. It graces her character, promotes her peace, endears her friendship, secures esteem, and adds a dignity and worth indescribable, to all her deeds. How sweet! when the mistress of a family is the handmaid of the Lord—when the mother of children is an example of piety—when the wife of his bosom is espoused to the Redeemer! How desirable that the daughter be a chaste virgin to Christ; that the sister lean on his arm, who sticketh closer than a brother! that the songsters of the temple belong to the heavenly choir! How pleasant, when the absent husband can think of home, and reflect that angels watch the place, that they guard the interest and health of his heaven-born companion and the children of the covenant! When about to leave her a widow, and commit to her exclusive care his helpless offspring, how consoling, if her character is such that she can lean on the widow's God, and put her children under the guardianship of Him, who is the Father of the fatherless! Then he quits the world calm and happy, supported by the hope, that he shall meet them all in heaven.

Religion has a peculiar sweetness, when it mingles with the modest softness of the female character. So the dew-drop borrows odor and color from the rose.

Females need the comforts, the hopes, and the prospects of religion more, if possible, than the other sex. Subjected to the trials of disobedience, and the weakness of a feeble constitution, their state when raised by improvement, and propped with Christian consolations, is still a state of subjection and pain. Suppose one of your number yoked to a husband of acid temper, and the prey of disappointment and disease, where, but from Heaven, does there dawn upon her one beam of light. But, if she can look upward and discern a place of rest when the toils of life are finished—*a home where she may be happy, a friend who will ever be kind, and a nature raised above fatigue, and pain, and death—then, while the pains of living are softened by the hope of dying, and earth blotted out by the glories of heaven, she can exercise patience and submission, till the time appointed for her release.*

Thus religion fills the cup with pleasure that was full of gall; converts the veriest hovel into a palace, and adapting the spirit to its lodgment, makes it happy. Thus the hope of heaven, if that hope was a dream, smooths her passage to the tomb, and renders religion essential to her happiness.

FROM THE YOUTH'S INSTRUCTOR.

EXTRACTS OF A LETTER TO A YOUNG LADY.

You have now just entered upon the stage of action, and began to take a part in the society in which you are attached. Let all within your sphere perceive that your education has been of that kind which is calculated to rectify and improve the heart, as well as to enlighten the understanding. Be careful of wounding the peace of others. Let mildness and benignity always distinguish you from the fuming gossip, and may your manners become the index of your heart. I cannot forbear telling you how I was shocked, not long since, by the conduct of a young lady who had just finished her education abroad, and returned to her parents. From her beauty and external accomplishments we should have expected better things: but her ungovernable temper soon made its appearance among the domestics; and instead of contributing to the enjoyment of her parents, she made them most miserable. Although pride prevented her from making a show of herself to others, yet she could not be entirely hid; for her temper would break out like a fire long smothered, even where it was not wished. Her amiable mother was treated with contempt, servants with insolence, and her associates with haughtiness, unless they suited her capricious humors. Her praises were all lavished upon those who flattered her, and those who did not reward the objects of her displeasure. You will hardly think this a real character, but I can assure you it is drawn from a real life. She was likewise bred up in a Christian family, and was herself a professor; but, to pray and humble themselves before God, but pleased to talk about the preacher and his performances." It is the mark of a truly good preacher," says the French writer already mentioned, "that the hearer does not think of him at all; that is, does not consider whether he speaks well, has talents, learning, gracefulness; but it is entirely engrossed by the subject of the discourse and the impression it makes on his heart; so that if he thinks of the preacher at all, and praises him, it is only upon reflection afterward." It is said of Massillon, that "nobody, after hearing him, stopped to praise or criticize his sermons. Each auditor retired in a penitent silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow which the Christian orator had fastened in his heart."—*Ch. Spectator.*

FROM THE NEW YORK OBSERVER.

POLITE PREACHING. A certain smooth preacher, when treating of the subject of repentance, said, "My dear hearers, you must repent. I enjoin it upon you again; to repent; if you do not, you will go to a place, which it would be improper to mention in this polite assembly."

AMBIGUOUS PREACHING. On coming out of church, I asked Mr. P., a distinguished pious lawyer, how he liked the sermon of Dr. B.—I think, sir, said he, that it comes under the *Third Head*. How? said I. A certain French preacher, (he replied,) after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know and you do not know. 2. I shall tell you about that which you know and I do not know; and 3, lastly, shall tell you about that which neither you nor I know." Alas! how much preaching "comes under the third head." How often, when Paul supplied the text, has Tully, Plato, Epictetus taught. If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning, or strife about words to no profit, we should see more faithful, consistent Christians, and more done to advance the mild kingdom of peace.

FRIEND OF PLAIN TRUTH.

CULTIVATE YOUR MIND BY THE PURCHASE OF THOSE BOOKS WHICH INSTRUCT WHILE THEY AMUSE. DO NOT DEVOTE MUCH OF YOUR TIME TO NOVELS; THERE ARE A FEW WHICH MAY BE USEFUL IN IMPROVING AND GIVING A HIGHER TONE TO YOUR MORAL SENSIBILITY; BUT IN GENERAL, THEY TEND TO VITIATE THE TASTE, AND TO PRODUCE A DISLIKES FOR SUBSTANTIAL INTELLECTUAL FOOD. MOST PLAYS ARE OF THE SAME CAST; THEY ARE NOT FRIENDLY TO THAT DELICACY WHICH IS ONE OF THE ORNAMENTS OF THE FEMALE CHARACTER. HISTORIES, GEOGRAPHY, POETRY, MORAL ESSAYS, BIOGRAPHY, TRAVELS, SERMONS, AND OTHER WELL WRITTEN PRACTICAL PRODUCTION, WILL NOT FAIL TO ENRICH YOUR UNDERSTANDING, TO RENDER YOU A MORE AGREEABLE COMPANION, AND TO EX-
PRESS YOUR VIRTUE.

A woman devoid of rational ideas of religion, has no security for her virtue; it is sacrificed to her passions, whose voice, and not that of her God, is her own governing principle.

Besides, in those hours of calamity to which families must be exposed,

where will she find support, if it be not in her just reflections upon that all-ruining Providence which governs the universe, whether animate or inanimate?

WOMAN.—THE FEMALE SEX IS REALED SUPERIOR TO THE MALE, IN MILDNESS, PATIENCE, BELOVEDNESS, AFFECTION AND ATTACHMENT. WHILE THE CRIMES OF WOMEN, LIKE PRODIGIES, EXCITE OUR WONDER, THEIR VIRTUES OCCUPY EVERY CORNER OF SOCIETY, AND CONSTITUTE IN ITS RIDE OR CIVILIZED STATE, THE SOLACE, THE CEMENT, AND THE ORNAMENT OF LIFE.—*Poulson's paper.*

PARENTS' DEPARTMENT.

MOTHERS.—A pious, intelligent, and faithful mother, is the greatest earthly blessing that a merciful Providence can bestow on a child. If she performs her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual and moral greatness was derived from the blessing of heaven on the instruction and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

I have had six children, said an eminent Christian, and I bless God for his free grace; they are all either with Christ, or in Christ. And when asked how he could bear the death of such excellent children, he replied—My desire was that they should have served God on earth: But if God will choose to have them serve him in heaven, I have nothing to object against it. His will be done.

YOUTH'S DEPARTMENT.

EVERY MINISTER OF CHRIST, WHEN ENGAGED IN THE WORK OF REFORMATION, WOULD DO WELL TO ANSWER OPPOSERS, AS NEHEMIAH DID THOSE WHO OPPOSED THE REBUILDING OF THE WALLS OF JERUSALEM:—"I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN. WHY SHOULD YOU LEAVE ME, WHILE I LEAVE IT, AND COME DOWN TO YOU?" WERE THEY TO IMITATE HIS EXAMPLE, THEIR LABORS WOULD BE MORE ABUNDANTLY USEFUL, AND OPPOSITION RENDERED LESS EFFECTUAL.

THE HERALD'S HARP.

GOOD ADVICE FROM A CHILD ELEVEN YEARS OLD TO HIS BROTHER.

I BEG, MY DEAR BROTHER, THAT YOU WILL NOT NEGLECT PRAYER AND READING. I HOPE YOU MAY BE ENABLED TO PRAY NIGHT AND MORNING AT LEAST, AND PRAY FROM YOUR HEART, FOR GOD ATTENDS UPON THE HEART IN PRAYER; IF OR-

DER THAT WHEN YOU COME TO YOUR BED OF AFFLCTION, OR ON YOUR DEATH-BED, YOU MAY FIND THE LORD JESUS PRECIOUS TO YOUR SOUL, AND PROVE TO BE YOUR ONLY COMFORT.—HE HAS NOT ONLY SAID, "HIM THAT COMETH UNTO ME, I WILL NOT WISE CAST OUT"; BUT HE HAS ALSO SAID, "THERE SHALL BE NO PEACE FOR THE WICKED HERE OR HEREFORE"; AND IF YOU DO NOT TAKE THOUGHT ABOUT YOUR SOUL, WHAT DO YOU THINK WILL BECOME OF YOU? OH, MY DEAR BROTHER, PRAY TO GOD TO FORGIVE YOUR SINS, AND PRAY TO GOD TO BLESS YOU, AND GOD WILL ANSWER YOUR PRAYERS, AND GOD WILL HAVE MERCY UPON YOU.—*Philadelphia Recorder.*

ANECDOTE.

A LITTLE BOY, ABOUT FOUR YEARS OLD, WAS TAKEN BY HIS AUNT TO THE HOUSE OF GOD. WHEN THEY GOT HOME, HE SAID TO HER, "WHAT A PRETTY TEXT IT WAS TO DAY, AUNT; IF YE SHALL ASK ANY THING IN MY NAME, I WILL DO IT." (John xiv. 14.) "YES, MY DEAR," SAID HIS AUNT, "IT WAS A VERY PRETTY TEXT:—"WHAT DID YOU ASK FOR, AUNT?" CONTINUED THE LITTLE BOY. "TELL ME FIRST, MY DEAR, WHAT YOU ASKED FOR," SAID HIS AUNT. "INDEED, AUNT," HE REPLIED, "I DID NOT KNOW WHAT TO ASK FOR; I WANTED SO MANY THINGS; SO I SAID,—"THY WILL BE DONE."

"THY WILL BE DONE."

"MID PLEASURES AND PALACES THO' WE MAY MEET,

BE IT EVER SO HONORABLE, THERE'S NO PLACE LIKE HOME.

A CHARMER IN THE HOUSE, WHEN SHE SAW THEM,

WHICH SEARCH THROUGH THE WORLD, IS NEVER HOME,

HOME, HOME, SWEET HOME!"

THESE'S NO PLACE LIKE HOME!"

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"GLOUCESTER.

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"IN A FORMER NUMBER, WE INSERTED AN ACCOUNT OF AN IRISH SCHOOL, TAKEN FROM 'THE ENGLISH IRISH SOLDIER.'

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